

# TEN MATTERS IN 'AQIDAH

## THAT A MUSLIM CANNOT BE IGNORANT OF AND MUST LEARN

### PART : I - FIRST THREE MATTERS

All praise belongs to Allah; may the salah and salam [of Allah] be upon the Messenger of Allah, his family, his companions, and whoever has allied with him. As for what follows... Verily, the Messenger of Allah ﷺ said, "Seeking knowledge is an obligation upon every Muslim." Al-Bayhaqi commenting on the hadith said, "What is intended - and Allah knows best - is the general knowledge that which a sane adult can not be ignorant of."

And Imam ash-Shafi'i was asked, "What is 'ilm (knowledge)? And what is obligatory upon the people from it?" So he replied, "Knowledge is two [types]: [one being] that which no sane adult should be ignorant of; this knowledge is what is found in the Book of Allah and the Muslimin relate and cite it, judging it to be from the Messenger of Allah and not disagreeing in its obligatory status." Thus according to the people of knowledge, shar'i knowledge - from that which is obligatory - is divided into two categories:

**THE FIRST:** it is fard kifayah : and it is what is obligatory upon the ummah of Islam as a whole in regards to teaching and memorizing. Therefore, if some of the Muslimin undertook what was sufficient, then they would gain the prestige and reward, with the sin falling from everyone else [due to them performing it]. And if some did not do what is sufficient [in this regard], then the sin rests on every Muslim. From the knowledge that is fard kifayah is memorizing the Book of Allah and its tafsir ; hadith and its science, usul al-fiqh , etc.

**THE SECOND** category from shar'i knowledge: it is fard 'ayn : and it is that which is obligatory upon every legally held responsible person - every sane adult Muslim - to learn. Thus if he turns away from it or neglects it, then he is sinful. And from the most important matters which is incumbent for every Muslim and Muslimah to learn in relation to 'aqidah is:

#### THE FIRST MATTER: THE THREE PRINCIPLES

The slave's knowledge of his Lord, his din , and his prophet ﷺ. So if it is said to you, "Who is your Lord?" Then say, "My Lord is Allah, who has nurtured and cherished me and all of the 'alamin (i.e., all of creation) with His favors and blessings. He is my ma'bud (object of worship/deity); I do not have besides Him any other ma'bud ." And if it is said to you, "What is your din ?" Then say, "My din is Islam; it is to surrender to Allah with tawhid , to submit to Him with obedience, and to disavow from shirk and its people." And if it is said to you,

"Who is your prophet?" Then say, "My prophet is Muhammad ibn 'Abdillah ibn 'Abdil-Muttalib ibn Hashim; Hashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from the progeny of Isma'il ibn Ibrahim ﷺ."

#### THE SECOND MATTER: THE FOUNDATION OF THE DIN AND ITS PRINCIPLE ARE IN TWO ISSUES

1. The command to worship Allah ﷻ alone with no partner , inciting towards that, allying based upon it, and takfir of whoever leaves it.

2. Warning against shirk in the worship of Allah ﷻ , being harsh in regards to that, having animosity based upon it, and takfir of whoever performs it. This foundation is rooted on the well-established creed of al-wala wal-bara ; and the foundation of this 'aqidah is based upon the separation and splitting between the Muslimin and others on the basis of the Din , not on the basis of land and nationalism. So the muwahhid Muslim is my brother in Allah ﷻ , whom I ally with and support; even if he was far away. And the murtadd kafir is my enemy, whom I hate and have animosity towards; even if he was close by.

#### THE THIRD MATTER: THE MEANING OF 'THERE IS NO ILAH EXCEPT ALLAH'

'La ilaha illallah ' is what distinguishes between kufr and Islam; it is the word of taqwa and the most firm handhold. It cannot be fully achieved and realized by merely pronouncing it upon the tongue while being ignorant of its meaning and not acting upon it. For indeed, the munafiqin say it, and they are in the lowest pits of the Fire. It can only be achieved by saying and knowing its meaning, loving it, loving its people, allying with them; as well as hating and having animosity towards whatever or whomever opposes it and fighting them. The testimony that 'la ilaha illallah ' consists of nafi (negation) and ithbat (affirmation) . Thus 'la ilaha ' negates all the forms of worship from other than Allah ﷻ . And 'illallah ' affirms all the forms of worship to be for Allah alone with no partner. And from the requirements of the testimony that 'la ilaha illallah ' is the testimony that Muhammad is the Messenger of Allah . It is achieved by the obedience to the Prophet ﷺ in what he enjoined and to avoid what he forbade and believing in what he informed of.